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By

HENRY HARRISON BROWN

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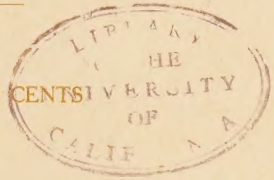

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The Master's Touch

A SERIES OF HEALING ESSAYS:

By

HENRY HARRISON BROWN

Author of Self-Healing Through Suggestion and Editor of "NOW"

Jesus' Methods.

Healing of the Daughter of Jarius
and The Widow's Son.

Healing at the Pool.

She Touched the Hem
of His Garment.

The Sinking Peter.

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1916

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The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Our Friend, our Brother and our Lord,
What may thy service be?---
Nor name nor form nor ritual word
But simply following thee.

---Whittier

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His tongue was framed to music,
And his hand was armed with skill;
His face was the mould of beauty,
And his heart the throne of Will.

---Emerson

Give me Health and a day and I will make the throne of emperors ridiculous.

---Emerson

What Jesus Said About Healing

Go ye into all the world and preach the gospel to every creature. . . And these signs shall follow them that believe. In my name they shall cast out devils; . . . they shall lay hands on the sick and they shall recover.

Into whatsoever city ye enter, eat such things as are set before you: and heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you.

Go your way, and tell John what things ye have seen and heard: how that the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me.

Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, take up thy bed and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

Go thy way; thy son liveth.

I will; be thou clean.

Come unto me . . . and ye shall find rest unto your souls.

Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

Rise up and stand forth in the midst. Stretch forth thine hand.

Come out of the man, thou unclean spirit.

By thy words thou shalt be purified.

I will come and heal him.

Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

Somebody hath touched me.

Be not afraid, only believe, and she shall be made whole.

Daughter, be of good comfort; thy faith hath made thee whole; go in peace and be whole of thy plague.

Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

Thy brother shall rise again.

Every plant which my heavenly Father hath not planted shall be rooted up.

The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

Mind Controls Body

Healing without medicine by some form of mental control has been practiced by mankind from earliest antiquity. Instinctively primitive man realized that as a man thinks so he acts. As he is in thought so is he in expression. This natural principle has ever been utilized. Multitudes have ever followed some personality, who, by command, persuasion or other means, has caused them to think that which he wished them to think. This mental conviction is spiritually *Faith.*

Wherever this Faith in person or in method has been evoked in the field of healing, cure has always followed.

This great element of spiritual consciousness, Faith, is the cause of humanity's happiness and of its opposite, for fear is but faith in evil.

Of all characters who have used the power of Faith to heal, the best known is Jesus.

The New Testament is in reality a work of spiritual therapeutics. It contains many reports of His use of faith in the cure of human ills.

Jesus, by intuition, sympathy, training and spiritual discernment was not only

the Great Teacher but also the Great Healer.

By a study of the cures reported in the New Testament we may learn the means by which he used the Law of Suggestion to awaken Faith which was in his thought the cause of the healing.

By causing the person to think "in his heart," which is to become convinced intellectually of the possibility of healing, he freed the individual from the false idea of disease, raised him out of a negative mental state into one of hope, courage, trust and belief, and thus made it possible for health to return to him.

This book is merely a reverent study of New Testament healing, under the developed intelligence of the twentieth century, in the belief that by learning Jesus' methods we may be able to lessen the ills of our fellows.

That it thus may help others to develop in themselves that spirit of helpfulness which characterized Jesus, whom, because of his expression of Life in Love and Truth, we love to call

OUR MASTER!

have I written this little book.

HENRY HARRISON BROWN.

April 15, 1916.

Jesus' Methods of Healing

Jesus is so often spoken of as the "Great Healer" and is generally regarded as the "Example" for all Healers that it is well to examine critically all reported cases of his healing and thus to learn his methods. In this essay I propose to note the cases specified in the first three, the Synoptic, Gospels. I omit those of the Fourth Gospel because its character differs so from that of the Synoptics.

And Mark being evidently the earliest Gospel and the one upon which the other two are based, shall be the one upon which we will work, as our base of study.

Those anxious to study upon this subject of the authenticity and relationship of the three Gospels, may find a most excellent article in the Encylopedia Britannica and they will there find a comparison of authorities and references to them.

We will ever remember the affirmation made by Jesus, as recorded in Mark 16:18—*"They shall lay hands on the sick and they shall recover!"*

This is the general affirmation for be-

lievers. Every believer shall prove his baptism by healing in this way. That statement stands on an equal authority with every other made by Jesus. If healing by the laying on of hands was a sign of belief and baptism then, it is still the sign, that he who so heals is both a believer and a baptised one, just as the sign which a Mason, or an Odd Fellow, or I, as a member of the G. A. R., give at the lodge-room door, is evidence that the one who gives it has been received heretofore into fellowship. The recovery of the sick under the healing hand is, in the idea of Jesus, evidence of discipleship. The church sign of today is not this sign of spiritual power. It is an intellectual sign of belief. With Jesus it was spiritual unfoldment. With the modern church it is the acceptance of a creed.

It seems to me that the modern Metaphysical Movement is a restoration to modern discipleship of Jesus' test. It is moreover demonstrating the rationality and scientific insight of that wondrous Seer of Nazareth.

In taking up this book of Mark let it be remembered that the earliest date set for its composition is A. D. 65 and it is more probably nearer A. D. 100. Also remember that the manuscripts from

which our translation comes were copied in the fourth century and no one of them contains the whole of the present New Testament. Prof. Stowe in his work on the Bible tells us there are thousands of points of difference in these manuscripts. Many are found in our translations of the Gospels.

Laying aside all inquiry into the historical authenticity of these narratives, we will judge them from their parallelism to present instances. If we find these stories to harmonize with our knowledge of the laws of matter and mind today we will accept them as scientifically historical. For what man has done and what man now does was always possible.

A method successful now would have been so two thousand years ago, and a method successful then will be successful now.

The first record of Jesus healing is in Mark 1:25. He rebuked an unclean spirit that possessed a man. Here he used the Word of Command, "Hold thy peace and come out of him!" The spirit obeyed. This case of insanity is no doubt the same told with the added growth of oral tradition of later years, in Luke 4:35.

The next case is Peter's mother-in-law,

Mark 1:31, where "He took her by the hand and lifted her up." The later tradition in Matthew 8:15 says: "He touched her hand." In Luke the tradition makes the cure still more wonderful for it says, chapter 4, "He rebuked the fever!" The miracle was evidently considered greater under the word of command only.

The next case is the healing of the leper, Mark 1:41. "He touched him and said, I will. Be thou clean! See thou say nothing to any man!" The same case is told in Matthew 8:3.

In Mark 2:5 we have an interesting case, the cure of the sick of the palsy by forgiving his sins. This is re-told in Luke 5:18-26. This will bear careful study for it is evidently a copy from Mark with the additions of "Were filled with fear" and "We never saw it on this fashion" of Mark changed to "We have seen strange things this day." This is the enlargement of the marvelous by oral tradition.

We next have the healing of the withered hand by word of command in Mark 3:5, an incident the other two missed, perhaps because it was done on the Sabbath, a violation of Jewish law and it was not policy to awaken antagonism by relating it in later manuscripts.

In Mark 5 we have the healing of a case of insanity by the word of command. The same is found in Matt. 8, where the miracle is doubled by there being two men. It will be interesting to note also the difference in the narratives.

It is peculiar that Luke, who enters into so many details, does not mention this unless he has given us his version in 4:31. If that is the case, tradition had by the time he wrote, A. D. 150, confused the fact.

The next three cases, the healing of the woman by touching his garment, the healing of the daughter of Jairus and the raising of the widow's son, are treated in separate essays. The methods used were similar and the description in the Gospels similar to other cases.

In Mark 6:13 we are told "he anointed with oil," and in 6:56 he allowed the sick "to touch his garment."

In Mark 7:27 we find a case of healing an insane girl, by an argument with the mother! A case of absent treatment.

In verses 33 and 34 we have the cure of a man deaf and dumb. They asked him to put his hand upon him. "He took him aside from the multitude, put his fingers in his ears, spit and touched his tongue," prayed and said, "Be opened!" This comprises the list of Mark's cures.

Matthew in 8:3 tells of curing the leper by "touch."

Matthew tells in 26:51 of "one of them" curing the ear of a servant of the high priest. Luke says in 22:50-51 that it was the "right ear" and that Jesus "touched his ear and healed him."

In Mark 10:52 we find Jesus curing by word a blind man and using his customary formula, "Thy faith hath made thee whole!"

We have here as reported various methods used by Jesus. First by the word of command; next by touch; third by using material means, spittle, wet clay, and oil and bathing (John 9:7), and also by thought transference—"absent treatment," the "Silent Word"—and by teaching.

It seems to me that a "follower of Jesus" should use his methods. But we find many healers who refuse to use any but teaching and the Silent Word.

Several schools refuse to touch their patients, claiming it is animal magnetism that thus heals. Others refuse the spoken word because it is hypnotism. Many reasons for refusing material means in any form are given. And yet these same teachers claim to follow the New Testament. A teacher who advertised "New Testament Healing" reproached me for

using my hands. Another prominent worker declared I was not New Thought because I asked a patient to close his eyes, and an author of some New Thought books declared I was not a true healer because I used the Word of Command.

I make no claim. I attach to myself no label. I do claim to understand, to a degree, mental science. I do claim some knowledge of psychology. I understand, as well as any person I have ever met, the Law of Suggestion. I do know exceedingly well the application of this Law under what is falsely called Hypnotism. I am versed in the various schools of healing in the institutes of Europe and know the principles of the various cults at present in the United States, from Christian Science through all the various schools of Metaphysical Practice, Osteopathy, Chiropractic, etc., as well as a long apprenticeship in the psychic fields. From all this experience of 46 years I make unhesitatingly this statement: THE PRINCIPLE IN ALL THESE VARIOUS SCHOOLS IS ONE.

The difference lies entirely in the method. Each one is a method of using the Law of Suggestion. Suggestion and auto-suggestion (Affirmation) is the one

and only way of applying the Healing Power and all, and every other power of Mind.

Jesus had no particular method. He used the one the patient's needs called for. He was a Christian Scientist when he healed the insane daughter of the Syrophoenician woman, and the servant of the Centurion. He was a magnetic healer when he touched his patients. He was a hypnotist when he gave command. He was a psychic when he immediately understood what to say and do.

Since 1870 I have known the best psychics, mediums, and healers of every cult. I have stopped in the homes of many of them for days at a time; studied their methods; studied their cures; talked with the patients of all varieties of healers; know the cures of prayer, by anointing, by Mental, Divine, and Christian Science, and the only difference between any of these lies in their *Limitations of a Universal Law to a particular method.*

God is Law. God is no respecter of persons. Law is not limited by one's knowledge or ignorance. Fire burns whether one knows it or not, if the hand is put into it.

Life, Truth, Love, God, heal when one places himself under the Law, no mat-

ter whether the Law is understood or not.

The trouble is that the personal factor comes in. A little learning makes one mad to found a sect, a cult, a society, to be a healer: to limit, or to make obscure Truth. Jesus took "the open road." There was in him "the simplicity of Truth." We are simply to accept without any attempt at occult explanation, or to find any hidden meaning, his life as recorded in these three gospels, as we take the life of Lincoln. Then all is clear.

He acted naturally, spiritually, and in liberty. The great lack today on the part of metaphysical people is knowledge of the Law of Suggestion. Their greatest error is the fear of hypnotism. Not a cure by any means, medicine, manipulation, or by any form of mental science, that does not have for its channel of operation the application of the Law of Suggestion. Its application is hypnotism. Every healer should take a course in Suggestion. They will then understand themselves, the power of thought, and their method of healing.

There is no such thing, condition or power, as is commonly called "Hypnotism." The belief is a survival of past ignorance; is a superstition; a fear; a

myth; a figment of the imagination. All the phenomena so termed are but the natural result of the Law of Suggestion. It is as natural and as normal as are the everyday acts of every person. Insanity is only an abnormal action of the Law, where a Suggestion has become fixed. Once change the Suggestion and the person becomes sane.

Now, *what is suggestion?* and what *a Suggestion?* These questions are answered in my three pamphlets.* I can in this essay speak only briefly of them, referring my reader to any easily found treatise upon the subject.

Suggestion is the Principle which awakens thought; the Principle of Personal Influence. Its application to daily life has been practiced ever since the first man exercised any influence over his brother. Parent, friend, teacher, preacher, revivalist, auctioneer, lover, salesman, depend upon it for their success. It has also been used as the Principle of healing from earliest savage times. Man today, as he ever has, lives and acts under the universal laws of Mind. Unchangeable, he simply learns how to use and to adapt himself to them as

*"Self-Healing Through Suggestion."
"How to Control Fate Through Suggestion."
"Not Hypnotism but Suggestion."

Cause that he may produce the effects desired.

A Suggestion is anything which, by any means, awakens a thought in the individual's mind. It may be conveyed by means of any one or all of the five senses; may be conveyed silently by means of telepathy. Received by the individual it may be accepted as Truth, or rejected as error. Accepted, it becomes a *conviction,* an Auto-suggestion and controls the acts of the individual. Thus in all ages and by all people it is true—*Whatsoever a man thinketh so is he*; which is simply and briefly saying—*A person is controlled in conduct by his convictions of Truth.*

People are led to accept suggestions through faith, fear, by persuasion, by command, by any means that causes a union of wills. Assent is absolutely necessary for any suggestion to have any effect.

The professional suggestionist requests the subject to be willing; to agree, for the time being, to think as he is requested. If the subject does so, then he becomes as he thinks. To accept a suggestion is hard. It is the voluntary acceptance of a thought and voluntary concentration upon the same. The hypnotic subject thinking and acting, for in-

stance, as a fisherman because he is asked so to think, is a perfect example of voluntary concentration, a condition over which so many metaphysical students blunder. The professor, healer, preacher, parent or teacher has absolutely no power over a person who will not agree, who will not think with him. No person of however strong will can influence another. All he can do is to request agreement, and if he obtains it by means of any suggestion, then the person is not subject to the operator's will, but to his own. Each individual is absolutely at all times self-directed.

Studying these cases of Jesus, we find agreement in every case. Public belief, public report were present as suggestions. His patients were thus prepared, and ready for him.

He used the word of command, where he saw it was best; where best, it was touch or material means. Thus, by Suggestion, he started the universal flow of the one life that was in him and in the patient, into activity. He joined the mental, and the Soul and Life-forces strong and active in himself with the negative life condition of his patient and thus healed him.

This is all any healer can do. If he does not by some suggestion, either of public

opinion, advertisement, professional sign at office, title or by the attraction of his name, by some label of society or cult, by some sign of authority, by any or all of these, awaken a belief, some degree of faith, then there is no healing.

The Christian Science practitioner's name on the door, the Divine Scientist's card, the Metaphysician's advertisement, the author's book, the lecturer's presence, are all Suggestions. If these persons have the desire, if they have Love of Truth, the love for humanity sufficient, if they are wise in following up these first suggestions, the cure is certain.

As methods of applying electricity change with increased knowledge, so methods change in healing as we learn more of the laws of Mind and more particularly of the Law of Suggestion.

Mesmer first attempted a scientific solution and did his work. Today we realize truth in his facts, but error in his philosophy. There is no power in magnets, no, nor even in matter, to heal. Later teachers thought it was the power of one mind over another. Wiser ones learned that it is *the patient's own mind taught to cure himself.* The great sanitariums in Europe have healed many people on this knowledge.

Dr. Quimby, starting with the theory that it was his mind over and controlling the will of his patient, soon learned his error, by discovering that it was the patient's own mind, and later taught this fact. The theory of "Animal magnetism," of hypnotism, has evolved into present forms of mental healing.

Out of these early thoughts has grown every cult of mind healing today. The difference lies wholly in the method of applying the *one Law* and in the authority under which one works as a limitation. The Christian Scientist is limited by his book, "Science and Health," and is doing what another does by faith in the Bible, or faith in some form of mental science. Each is apt to think that he alone has Truth, that his method alone cures. Hundreds are cured by diverse methods. Go to Weltner's School in Nevada, Mo., or to Dr. Sahler's sanitarium at Kingston, N. Y., and you find cures as marvelous and as numerous as you find under the Emmanuel Movement, Christian Science, Divine Science, or at the Home of Truth.

The Fundamental Law of Suggestion is present in them all.

Pure Truth-lovers are not influenced by the methods or the theology of these limited cults and those healed by these

methods are not influenced by more liberal methods of thinking. Yet, all being human, all work under the same laws of Mind. The errors of the present Great Metaphysical Movement is the sectarianism of many teachers and the placing of limitations and giving of many names to the action of Universal Law:—the fundamental law of Mind—*The Law of Suggestion*: *I am that which I think.*

Raising of the Ruler's Daughter and the Widow's Son

Give place for the damsel is not dead but sleepeth, and they laughed him to scorn. But when the crowd was put forth, he entered in and took her by the hand and the damsel arose. —*Matthew* 9:24-25.

My little daughter lieth at the point of death. —*Luke* 4:23.

Behold, there was come out one that was dead, the only son of his mother and she was a widow . . . . and he came nigh and touched the bier. . . . and he said:— "Young man, I say unto thee, Arise." And he that was dead sat up and began to speak. —*Luke* 7:12-15.

Let us take these accounts as if we read them in any historical book, or in the newspaper of today; thus divesting them of any miraculous or supernatural significance.

Note in regard to the ruler's daughter, that the belief today is that of those "who laughed him to scorn." "She is dead." He said, *"She is not dead!"*

It is not an uncommon occurrence even in these scientific days for persons to be pronounced dead by the best authorities and for them to awaken while

burial preparations are being made. Premature burials are of more frequent occurrence than the general public is aware of.

Prior to the present war, I was informed that in one of the European cities no burial was allowed until the body had lain in the public morgue for a specified time, being meanwhile so connected with the office by wires that the slightest movement would notify the officials that life was there.

Suspended animation is not an uncommon thing. And in those days of medical ignorance it is to be expected that the common thought would call such cases death.

Speaking of these cases of raising the dead, Prof. T. K. Cheney of Oxford University, one of the best of Biblical critics, says in an article in "Encyclopedia Biblica":—

> These express one of the popular superstitions. (The writer) had a superstitious idea that the soul was still hovering about its former receptacle and craves that by magic touch of his hand, the scarcely parted soul and body may be reunited.

They held that this condition of the near relation of soul and body lasted three days. No body among the Jews was allowed out of the tomb after sunset the day of supposed death. This hasty

burial gave frequent opportunity for premature interment.

Rev. E. A. Abbott, in another article in the Encyclopedia, quotes, with endorsement, the remark of Dr. Plumer when he says, "We may be content with Hase to admit that certainty is unattainable as to whether the maiden was dead or in a trance." And he uses frequently in reference to these cases the word "revivifying."

In regard to the name Jairus Prof. Cheney says:—"The name Jairus is a spontaneous invention of a pious and poetic inventor. The name means, 'He will awaken!' Whether the fact is historical is another question." He thinks since it was held that Jesus was Elijah returned, that this is a fiction born of a desire to reproduce in the life of Jesus the incident of Elijah and the widow's son. Here are his words:—

"Whether Luke himself derived the Nain-story is uncertain. It is possible therefore that the beautiful Nain-story is in no sense traditional but the expression of the tender and deeply thankful nature of Luke."

The word "Nain" is an invention; no such city existed. But I am positive that even if these stories are not historical the belief is, and we must account for the

belief of the times by like phenomena occuring to give rise to the belief. Therefore let us treat them as historical and test them by like phenomena of today.

As in the laboratory the chemist learns from the artificial reproductions of phenomena to correct the old ideas inherited from alchemy, and deduces from phenomena the laws, so in like manner when nature reproduces among us like occurrences, and, better still, when we do at will reproduce them in our studio through psychic and mental means, then we may deduce the laws of Mind.

By holding the concept that Jesus was an exceptional being with powers beyond the rest of humanity and doing supernatural things, we can never understand the lessons of his life nor of nature. As well try to learn science from fairy tales. But by placing him in the category of ordinary humanity, with more development along certain psychic lines, we may learn from his life the laws of Life and Mind and realize that when we know what he knew we may do what he did.

Present phenomena of coma, trance, and other forms of suspended animation we readily understand; we understand the facts narrated of these two young persons.

It has been my fortune to have been acquainted with several persons whom the physicains pronounced dead and for whom burial preparations were made. One of them was a prominent physician of his city, one a professor in one of our great universities, one a young son of a Vermont farmer, and the other well known throughout New England as Fannie Davis Smith, a spiritualist lecturer. The testimony of all these agree as to their mental conditions while thus, to all appearances, physically dead. The case of Mrs. Smith is so apparently marvelous that, as I remember it, I'll relate it. Many persons are yet living to verify the fact.

She had long been a bed-ridden invalid. Occasionally had attack of seeming death for a short time. Ultimately she passed into this state of coma, which lasted forty days. Physicians declared her dead. The authorities demanded burial, but the friends refused until there should be signs of putrefaction. At the end of forty days she awoke *healed* and for many years was a great worker in all humanitarian lines.

In my Suggestion Classes, to demonstrate the power of mind, I have under thought so lowered the manifestations of life that physicians declared the sub-

ject dead. They have held a glass to mouth for signs of breath; listened to heart for its beat; examined pulse, and detected no sign of life. Other members of the class have been frightened. But the experiment was as safe as the closing of the eyes in sleep, for at the word "Awake!" they would arise like the young man and woman of Jesus' time to speak and tell of the beautiful and pleasant sensations. This is the experience of all who have learned the Law and Power of Suggestion.

In the light of these facts there is no difficulty in understanding these seeming miracles. To those entirely ignorant of law, there was no other than the supernatural as an explanation. A physician told, in one of our magazines 25 years ago, of his crossing the Mississippi and being the first white man among a certain tribe of Indians. He saved his life and became a big medicine man by setting fire to some material with a sun-glass and knocking down the chief by applying to his nostrils a bottle of ammonia.

Several instances prove the clairvoyance of Jesus.

A few are: his seeing Nathaniel; the coin in the fish's mouth; and his talk with the woman at the well.

By this power he understood that these cases were not of death, but of trance. Therefore he said: "She is not dead."

From the same clairvoyancy (or intuitive vision—use the word you choose) he said of Lazarus: "He is not dead but sleepeth." But when personal affection dimmed the spiritual vision he wept and said, "He is dead!" But still later the spiritual again prevailed and he acted upon the vision and said, "Lazarus, come forth!"

Shall we accept in these cases Jesus' words or the words of the ignorant and "the scorners"?

Understand that always the individual acts with his whole being. All past growth is concentrated in the present action. All the combined faculties, that are expressions of the One Spirit, are concentrated under the Will and thus are directed to the accomplishment of a chosen work.

As the lens focuses the sun's rays, so decision focuses all the soul faculties to accomplish that which it has decided to do.

The Indwelling does all the work. "It is not I that worketh, but the Father that worketh in me!" But "the Father" works to bring into objective manifesta-

tion that which the person has decided—willed—to be.

Jesus realized this Indwelling Power. In this consciousness he acted with his whole Being when he willed. Willing, he commanded, expecting to be obeyed. Under this mental state of Perception, Faith and Decision, all the Indwelling Power was focalized. While the senses took cognizance of his word and touch, the Indwelling soul of the maid, young man and Lazarus worked in harmony with the Indwelling in Jesus and this unity of the One, obeying the decision of Jesus, broke the trances.

It was no miracle. It was as natural a phenomenon as sleep. Sleep is but unconsciousness of the senses, the objective life, under the suggestion of sleep. No one can keep awake when he thinks he is sleepy. When the public operator in Suggestion says:—"Now please yield yourself to me. Let there be a unity of wills. Do not antagonize but please relax and think what I think,"* in this he is doing, in his way, what every healer, under whatever name, does. Though he may not use these words, he may in-

*This is clearly explained in my book "Not Hypnotism but Suggestion."

fluence by a sign, word, look or gesture as his suggestion. Or the suggestion of some friend or some report or advertisement has brought them in to his office. He may employ suggestion, by a request to be seated; he may sit beside them in silence. No matter what his method, he is using the same Law that Jesus always used. It is the only Law. It is that of focusing, under right thought, the Indwelling Power of each, to a definite end, decided upon by both, and that is Health.

Those who have tested the power of Suggestion under the thought of sleep knew its power to send into unconsciousness. Those who know the power of one's own convictions—which are auto-suggestion—know that the thought taken into that subconsciousness controls the action of the Indwelling during sleep.

We have no means of knowing what induced these trances, this catalepsy, on the part of these two, but we do know the public belief of that time. Every Hebrew believed in possession, obsession, and in exorcism, which is to expel, by command, obsessing spirits or devils which cause these physical conditions. The belief lying in the subconsciousness of these two, would cause them to be

obedient to the words of Jesus, just as the command of the practitioner by Suggestion will be obeyed by those at whose command they went to sleep.

We live in a scientific age. Every fact we know is in harmony with the order of the universe which we term Natural Laws. It is, therefore, one's duty, as a thinker and reasoner, to accept facts, but also to interpret them as facts *under Law* and then seek the Law and its methods of operation.

As eclipse, storm and lightning were, at the time of Jesus, supposed to be the direct result of personal power behind them, so disease and its cure were regarded till the recent centuries, and unfortunately are still so regarded by many in this age of common-sense. "Facts are sacred," said Agassiz. "Facts are the alphabet of God!" said Theodore Parker. But opinions are not sacred, be they opinion of unknown writers of the Gospel or those of the public of that or any age. Interpretations of facts are not sacred. Hypotheses, theories are not sacred. They are attempts at explanations. There is not a theory today in science, not a statement in philosophy that some new discovery, or invention, may not change.

For centuries it had been held that it was impossible for man to overcome the influence of gravity, but Prof. Langley proved it could be done, and the Wright brothers completed the demonstration he began.

To what is due the progress in arts and invention, since Jesus' time till now, but to man's faith in the orderly recurrence of phenomena, rightly termed Law? In what do we differ most from past ages, if it is not our lack of faith in the supernatural and marvelous? Progress lies in subjecting every fact to study, that we may know Why and How, "The Power behind Phenomena" works.

The first we ask of any reported occurrence is, "Is it a fact?" We demand good evidence. No reliance is placed upon any statement upon which rests a doubt. Knowing any reported occurrence to be a fact, and having solved its cause, we at once understand all like facts in history, because there is no scientific formula more certain than, "Like effects spring from like cause!"

It is thus we must take into study all facts of history, whether called "sacred" or "profane," well knowing there is at last nothing sacred but our own reason and conscience.

If these Bible stories *are* facts, they can-

not be isolated ones, but must be paralleled in all human history, in all ages and all lands, must be paralleled today. Occurring now and under our eyes, they can be studied with the developed intelligence of the twentieth century.

The principle of healing phenomena methodically developed, scientifically applied and intelligently understood, makes clear much history hitherto questioned; makes rejected stories possible and often probable. Thus do the phenomena so common today, under all cults of drugless healing, give credence to the New Testament stories of Jesus and the Apostles.

The great field of Mentality is just beginning to be explored. The faith of today is not merely—"What Man has done Man can do!" but *what man has never done man must do!*

No thought of miracle, special providence, or "gifts" can now influence any Thinker. Survivals of past prejudices, fears, interpretations and sacredness still encumber society and are fruitful sources for charlatans, fakers, pseudo-scientists and religious cranks. All such it is the function of Truth to eliminate. Hence such persons oppose every new advance in science, art and philosophy, until it becomes popular, when they at

once flock under its banner. There is only one way to detect a counterfeit and that is by knowing the ring of the genuine. So there is but one way of verifying history, and that is by like phenomena in the present. There is but one way to learn and that is by looking the fact squarely in the face, interrogating it, till from Nature you get your answer in Law.

The Power that heals is the power that is Indwelling and it must heal by the same Laws by which it built its body.

The Power that directs the building of the human body is the Thinker. By his mental-pictures, by his Ideal, he directs the Indwelling, and conditions of health are the result of health-pictures. Disease is the effect of disease-pictures.

Whoever is as conscious as Jesus is represented to have been of the Indwelling, and holds, as he must have done, health-pictures, will ever, at all times and in all places, be a health-radiator. Whenever he meets one suffering from disease-picturing, who is susceptible to command, he may, if he chooses, under command, create the mental condition of faith in which the Indwelling in each united, will restore equilibrium of all life's forces in the sick one.

To such he can say: "Take up thy bed.

Go and tell no one." Talking about one's cure tends to bring back the old mental pictures and results in a temporary cure; not a healing.

When these cases and all the cases of cures in the Bible are placed side by side with present phenomena, they will be readily understood. Instead of weakening one's confidence in "the Ever Blessed One," they restore it, and develop a larger faith in God and Man, and in himself as Man. He will realize that Nature is no respecter of persons; there is no partiality in Nature; that what one man has done he can do when he knows what that man knew and shall use his knowledge as that man used his; that "six centuries have not exhausted the magazines of the soul."

As an example of what may be done we have the stories of the New Testament. If they do not inspire a trust and confidence in the individual to develop himself, and in some degree to do the like, then he reads to his own injury.

Healing at the Pool of Bethesda

For an angel went down at certain season into the pool, and whoso then, after the troubling of the water, stepped in was made whole of whatsoever disease he had. . . .
A certain man was there which had an infirmity thirty and eight years. . . . And Jesus said unto him, "Arise, take up thy bed and walk!"

In reading the New Testament we must remember that the age in which it was written was non-scientific. Nothing was known of Law. All phenomena were the direct result of the interposition of some personal power. The term "miracle" is a modern one, for no distinction was made then between natural and miraculous. All phenomena were then classed under the conception of miracle.

While we are willing to accept the facts narrated, we are not compelled to accept the ancient superstition as to Cause.

We are told of a pool, which, like many another, has an intermittent flow. Like the great geyser of the Yellowstone, this was "stirred" at times. As was natural then, it was believed that an angel did it. So the modern cures at Lourdes in

France are similar, and have a similar cause. A vision of the Virgin gave the healing power. This belief has become so strong a suggestion that those who really have faith are healed by the waters.

We have in this a fine illustration of the same cause that is used in the cures at different French and other European hospitals. It is used with effect by many American physicians. The same Law which lies at the base is the Cause of every cure, whether by medicine, laying on of hands, by prayer, or by the many metaphysical cults, and by Christian Science. This *one ever present cause* is the Law of Suggestion. It lies behind every manifestation of faith, faith being the spiritual grasp of that which has convinced the intellect. There is no greater authority upon medicine than Dr. Wm. Osler, author of the article upon "Medicine" in the Encyclopedia Americana. He says after enumerating some other factors in the cure of diseases:—

> We might add a fourth which, in some sense, is the most natural of all; for it has been practiced in ages more remote by many thousands of years than the suspicion of either of the others, and by savages almost at the bottom of the scale; that is, some form of Suggestion, or hypnosis. . . . It is from faith which

buoys up the spirits, sets the blood flowing more freely, and the nerves playing their part without disturbance, that a large part of all cures arise. Despondency, or lack of faith, will often sink the stoutest constitution almost to death's door; faith will enable a bread-pill or a spoonful of clear water to do almost miracles of healing, when the best medicines have been given over in despair. The basis of the entire profession of medicine is faith in the doctor, and his drug, and his methods!"

At this pool was every necessary condition for the suggestive cure.

The belief, stimulated by reports of cures; the anxiety of the man who had no friend to help him; the earnest desire on his part, and his belief in a power external to himself; then the appearance of the person who inquired of him; the reverence the common pepole had for a rabbi. This was the ground for that faith which Jesus always recognized as the means of cure. A person familiar with the use of Suggestion understands that there must be, before he can successfully use it, a preparation. The first direction the wise teacher gives is:—"Prepare your subject!" This is done by suggestions that bring him mentally to a receptive condition. This patient had already been prepared. Jesus instinctively realized this, and then without further preliminaries gave the command "Take up thy bed!" Naturally this

man, used to obedience, obeyed. He took up his bed and walked.

However miraculous this might seem to the onlookers then it is to us a natural occurrence. Its equal is performed every day by our thousands of healers. What the disease was we may in vain surmise, but it had been held for thirty and eight years and could be overcome only by a powerful suggestion. Therefore we may be sure that there was a glance of power, as well as a tone of command, in the words and attitude of Jesus.

But is Suggestion all? No. It is only a method of Power, not the Power itself. Beyond this, which awakened courage and action on the part of the patient, there flows from every developed personality a virtue—a radiation of finer force—to which the mental attitude of the patient, induced by suggestion, responds and realizes an influx of the One Spirit, intensifying its normal action in him. Suggestion—an ever-present factor in every condition of life—simply the channel through which his mind was brought to that receptive condition in which faith used the dynamic forces of spirit—the Life which worked the cure. We ask, "Why did he not heal the oth-

ers? The account says there were "multitudes" waiting! There can be, to one versed in metaphysics, but one answer. None of the rest were ready. They would not have obeyed the command.

An incident in my own life helps me to understand this story. A few years ago I passed a long vacation in Oklahoma near the reservation of the Kiowas. One day a chief with a few braves came to the ranch outside the reservation where I was a guest. In conversation, I learned that the Chief was suffering "misery in his legs." I called it rheumatism. I treated and relieved him, and also a brave that was with him. The following Sunday as I returned from a horseback ride I found a large tepee pitched in the yard, and a large concourse of Indians, young and old, present. I was soon notified that they had come for "Medicine Brave" to heal them.

Soon I placed my camp stool among them and, as the chief indicated, the ill took their place on it. Each indicated where was the trouble. Stillness reigned while I treated. When I asked the chief to inquire how they felt, there was a grunt all around of satisfaction, as each left the seat with a happy expression. Between twenty and thirty were healed.

The chief said, "Come over to my tepee and I give you good pony." I had no need of another horse and did not go.
Here I had an excellent lesson of the ancient healing by the one ever-present law of Suggestion.
A few years after an acquaintance, who passed through that region, heard of "the Great White Medicine Man!"
The only healing power is the *Life that formed the body*. There is but one disease, i. e., *lack of a normal life flow*. For "Life is a stream whose source is hidden" in the Great Unseen. When any mental state disturbs the harmony of this flow, this lack is manifest in the body. Generally it manifests itself under the strong beliefs of early days, or under the strong suggestions of fear, then present.
The fame of Jesus' cures went throughout all Judea, and, as the Indians rallied to me, from the report of the first two, so the people rallied to Jesus. Their faith made conditions for him to induce in them the necessary mental state for Life to cure.
When once we shall understand the law so perfectly that we suggest to ourselves health, we will keep ourselves well, and need no suggestion from others. Till then we shall need the healer.

She Touched the Hem of His Garment

When she had heard of Jesus, she came in the press behind and touched his garment. . . . and she felt in her body she was healed of that plague. . . . And he said unto her, Daughter, thy faith hath made thee whole.

—*Mark*: *Chap.* 5, 25 *to* 34.

In all study of history, while we may accept the facts narrated, we cannot accept the explanation and interpretation of the narrator. We find no difficulty in accepting the facts narrated of Jesus but in reading the New Testament we are always to distinguish between fact and opinions.

And we are to study these facts in the light of twentieth century intelligence. Accepting the fact there was a woman healed of some disease by touching the garment of Jesus, we shall study it in the light of present psychology and also of what we know of Jewish thought at that time.

"An issue of blood." What was it? We best can imagine it was some form of ulceration. "She had suffered many things of many physicians." Her case is paralleled in this by many today.

But what was medicine and what did people believe of disease and what did physicians do in the time of Jesus?

I can best answer this by quoting from the work of W. D. Morrison, "The Jews under Roman Rule," one of the volumes in the series, "The Story of the Nations":

Among the Jews at the time of Christ most diseases were looked upon either as the work of evil spirits or as punishments inflicted upon man by the immediate decree of an offended God.

The prevalence of such opinions at once precluded any inquiry into the natural cause of disease and prevented the acquirement of any rational or scientific system of remedy. . . The Jews imagined that diseases were inflicted upon them by the malignity of evil spirits. The surest and most obvious method of attaining restorations lay in appeasing the resentment of God. This was best effected not by use of medicine but by resorting to the appointed ordinances of sacrifice and prayer. Medicine was not altogether discarded, but it occupied a secondary place and to rely upon it was to incur the odium of impiety. The remedies in use were often calculated to do more harm than good. There was much justification for the irony of the Son of Sirach when he says (Ecclus. 38:15), "He that sinneth before his Maker let him fall into the hands of the physicians."

The main tendency of Jewish thought in the time of Christ was to attribute disease to the machinations of the powers of evil. At the head of this malignant host was Satan, prince

of the world, and he was surrounded by multitudes of inferior spirits. Many demons were believed to be souls of the dead who roamed about in the air. Once the demon had taken possession of a man the ordinary manner of getting rid of him was by the mysterious process of exorcism.

The Jews had a wide reputation throughout the Roman kingdom as exorcists. The rabbis preached exorcism in Palestine and there is little doubt that the Essenes made use of it at will.

Although Jesus may not have been educated in Essenic philosophy, his teachings agree with it. He did not adopt their manner of life and their isolation, although his cousin John the Baptist remained faithful to their dress and life.

Here to the psychologist were just the necessary conditions on the part of the public, of the woman and of Jesus for the healing.

Taught from childhood to believe her disease the work of evil spirits, to believe in the power of the rabbis to exorcise, to have heard of Jesus—"His fame had gone abroad throughout all Judea"—she was ready mentally and psychically for the influx of Life through faith.

The Law of Suggestion was present in the society all about her. The Law of Auto-Suggestion was at work in her.

"If I may but touch his clothes, I shall be whole." Thus she made the condition necessary to her cure.

Jesus, familiar with exorcism as taught by the rabbis, was naturally ready to accept the fact and to confirm it, thus by his words strengthening previous suggestions.

The explanation by some interpolator, "Immediately knowing in himself that virtue had gone out of him," we may dismiss as worthless, born as it was of the beliefs of that time and not a statement of Jesus himself. He only said, "Thy faith"—not "my power," nor "virtue gone out of me"—"hath made thee whole."

To one versed in Suggestion this is a simple, natural, everyday manifestation of mental power over the body, an example of the use of Suggestion as prescribed in my little book, "Self-Healing Through Suggestion!"

The medicine men and priests of all nations, Arabian sheiks and blind healers of China and Japan, have long done and are now doing the same.

The memory of the crowds that flocked to Schlatter and were healed, "according to their faith," is still fresh to us. Previous to him Dr. Paul Caster of Ottumwa, Iowa, for years healed his thou-

sands. I several times visited his hotel and saw the sick and the cripples healed, many of them instantaneously. Prior to him was Dr. J. R. Newton, with whom I had a slight acquaintance, who was busy for hours every day healing the crowds that filed in at one door of his hall and went out at the other, healed.

Hospitals in France, Germany and Sweden have successfully employed the same method scientifically that Jesus and the rabbis of his time used instinctively. And the Emmanuel Movement, Christian Science and the many cults of New Thought are doing in their way the same thing.

The scientific study began with Mesmer and through many experimenters and philosophers it has at last been relieved of all thought of the mysterious, supernatural, and extraordinary, and become the one natural way of healing.

No matter what the name, or the method, the law and the means are the same in all.

The Power is Omnipresent, the One Life, the One God, that is "All in All," alone heals. But as the bud and the egg require external conditions, adequate and necessary to the unfolding of the germ within, so does health in man. The germ of Life—Perfect Life, Immortal

Life—is within each individual. The necessary condition for its expression is the *Mental Attitude of Faith.* Faith is not merely the intellectual acceptance, it is the opening of the whole Being to the *action* of that Perception of Truth which is ours intellectually. Thus the Law of Suggestion is—*I am that which I think myself to be. Persistent mental habits control the expression of life.* The attitude of Faith frees life of limitations and it flows through the channel of desire. Faith materializes the objective life into the mental pictures one holds.

The whole objective life of this woman, all her previous thought, had prepared her to receive the new influx of life that healed. The presence of Jesus and her act were the means of releasing, through faith, the pent-up Life-force and in its exit extraneous conditions were carried away.

Jesus had reached a realization of God as "All in All" and made all humanity One with himself as he was One with the Father. Thus by every Suggestion he inspired faith in himself as Power-to-heal. His presence also radiated peace, warmth, cheer, health, and in the Oneness of Spirit he could intensify the effects of Faith in the woman; could no more help doing so, than the sun could

help intensifying the action of life in a plant. The Faith must first be; the mental conditions must be; then he could make health manifest. This is all any healer can do, no matter what means he uses to accomplish it.

The Sinking Peter

"Be not afraid."

In the story as told in Matthew of Jesus' walking on the water, and the attempt of Peter to do likewise, is a wondrous metaphysical lesson. The remark which Jesus made to him as he caught him, "O thou of little faith, wherefore didst thou doubt?" gives the key to all the success and the failure of life.

Jesus had but one cause for human failure, disease and unhappiness. His diagnosis was always "a lack of faith." This lack is a fear or a doubt. It is said of Peter, when he began to sink, "He was afraid." As soon as he caught the Master's hand he walked with him to the vessel because his faith saved him.

Evidently, in the mind of Jesus, faith is something more than sentiment, more than belief, and, more than knowledge. It is dynamic force. Wherever there was healing, he said, "It was thy faith." It was faith even when, through absent treatment, he healed the servant of the Centurion. At this time, he turned to his disciples and told them that he found more faith in the Roman Centurion

than he found among his Hebrew brethren.

He said it was through lack of faith that we were not clothed and fed with as little trouble as the lily and the sparrow; and that if we had "sufficient faith," the tree and the mountain would move at our command.

Paul, evidently, had the same conception of faith, for he tells us that through faith the Hebrew children escaped burning in the furnace; that Daniel escaped the lion through faith, and that many "escaped the edge of the sword," and others "wrought righteousness" through faith. In Peter's case, we learn that it is possible through faith to transcend the law of gravity.

Assuming these statements of Jesus and Paul to rest upon facts, it is important for us to know how to attain and manifest this faith. Scientists are seeking for new power; here we have instances of the power of faith transcending the power of electricity and radium.

There is in the universe a power that condenses original substance into nebulae, and nebulae into a world. Perhaps I better say, The Universe is Power doing this; Power that lifts millions of tons of water from the ocean and floats it over the mountain tops;

Power that gradually uplifts the ocean shore or instantly topples down a city. If it is possible for man to control to his uses steam and electricity, shall we place here a limit to his control of Universal Force? Jesus certainly did not, and it is possible for us to find his point of view. He did not control steam or electricity, but he did those things that these cannot do. He did not understand modern science, and yet he did that which modern science cannot do.

The entire difference between Jesus and modern scientists was not in his recognition of Universal Energy, for science recognizes that the Universe is Energy; the difference lies in the *location* of that energy. Science says "The Universe is energy." Jesus said, "I AM Universal Energy." This statement is merely a nineteenth century paraphrase of his affirmation, "I and the Father are One." Certain that he *was* one with the Father, he knew that all power the Father exercised he could exercise. As Universal Energy stilled the waves, so he, as Universal Energy, stilled them; as Universal Energy fed the multitude, he, as Universal Energy, fed the multitude; as Universal Energy healed the sick, so he, as Universal Energy, healed the sick. We must not allow his term for Uni-

versal Energy to mislead us. Where the scientist deals intellectually with this energy, he dealt *lovingly* with it, and in his love called it "Father." That mental attitude which opened the way for this Father to work through humanity, he called "Faith."

As Science today uses the word heat for both cause and effect, so Jesus used the word faith. Faith was the power that did the work, but faith was also that mental attitude which enabled the power to do the work.

Electricity is always present in our atmosphere and in all things, ever ready to do the work when we give it opportunity. In like manner, Universal Energy is always ready to do the work when we give it opportunity. And Universal Energy, whether we so term it or term it God, cannot work through humanity to desired ends until humanity takes the right mental attitude toward it.

It is said that Jesus at times "did not many mighty works, because of their unbelief," and his promises are to those "that believe." We have here the evidence that the primal condition for the manifestation of faith must be belief. Belief in what? The same belief that Jesus had; i. e., belief in himself as One with the Father. This form of belief be-

comes Realizaton. Then one knows that he is not healing with power, but that he IS power. That he is not working with God, but he is working AS God, and the mental attitude born of this realization is Faith. It is the absorption into human consciousness of the Divine Consciousness; not the loss of individuality in the one, but the perfection of individuality *as the One* in manifestation.

In this mental attitude, the human individual becomes the channel of Divine expression, and that expression is in accordance with his own desire. It was Jesus' endeavor by teaching and by example, to bring humanity into this relation with the One. When this condition is reached, then is that person born out of the limitations of flesh into the freedom of Spirit, and may do, as Spirit, anything that Spirit can do.

To thus teach and inspire was Jesus' intention. He recognized this possibility in every individual by his sending forth his disciples to heal, and his constant affirmation that it was through the faith of the individual that the healing was done, and through lack of faith the failures came.

In this Peter incident, we have a fine illustration of his faith in the human soul to do anything. He called Peter to come

to him; Peter started and succeeded for a few steps. That success of Peter's is the prophecy and the promise that the whole race, in its evolution, shall yet do what Jesus did.

In this lies the significance of the incident. Out of a whole shipload, only one had the courage to ask permission. Only one had the courage to try. Had Peter not tried, the world would have lost one of the most marvelous demonstrations of human possibility, and Jesus would have lacked one witness to the truth of his assertion, "Whatever I do, ye shall do, and greater things than these shall ye do." This courage and faith of Peter is being scientifically verified today through the phenomena of our metaphysical movement. Who shall place a limit upon the results of our teaching of the divinity of the human soul, and that we are living the immortal life here and now? Its general affirmation is: *All that any individual incarnation of the One ever has done or ever can do, I can do, and more!*

One may grow intellectually to make this affirmation, but, until he has faith to start doing, the affirmation is like the germ in the grain of wheat in the granary. It is possible that many on board the vessel *could* have said the same.

Peter said it, but he did not stop with affirming; he descended to the water; he walked a few steps; and demonstrated to himself and the world that he could do that which his Master was doing.

It is a common thing for people to say, "I have read," or "I have studied," or "I have affirmed, but I do not see any benefit." Such people are descendants of those who associated with Jesus, saw him walking on the water, but made no effort to meet him. They sit, see, wonder and enjoy the sight, but get no power from it to do.

Others affirm, "I succeeded finely in healing myself for a little, then I failed"; or, "I succeeded finely in applying New Thought to conditions, but after a year or two I failed." These are the sinking Peters. They are the leaven of the movement; they are the prophets of the new era; they are the redeemers of humanity from all its ills. They *have* walked a few steps, and have demonstrated that what they attempted *can* be done.

They succeeded and went as far as the power within them, generated by faith, could carry them. They will learn, or others will learn from them, a larger faith, which will carry them as safely ov-

er the waves of life as Jesus went. The evolution of humanity is accomplished in no other way. It is the sinking Peters that are the world redeemers. Even Jesus himself was crucified. Buddha, Socrates, were only sinking Peters, foretelling the success of the Truth in which they had faith; they were forerunners of the sinking Peters that through the centuries have by their few steps each advanced humanity to the present time.

And our movement has its sinking Peters. Many teachers have arisen, and by their words and lives accelerated the movement, and then have gone out to the higher vibrations. Notably among these sinking Peters was Prentice Mulford and Helen Wilmans. I am glad to record her as the one of greater courage who dared to attempt to walk the water, and succeeded for a little, and who at last called for the Master's hand, and by him has been led to where she *knows;* and from whence, by the power of her thought and that tremendous will that overcame so much, she will help to create that thought atmosphere in which other Peters shall acquire the courage and shall walk dryshod many steps further than she did, only at last to sink and to rise to immortality.

"If my bark sink, 'tis to another sea." Such are prophets each of that coming time when there shall be no *sinking* Peters, but only Peters *triumphant*. Only through the courage and the faith of those who dare will that era of success ever come.

From the lives of such we gather courage and faith. We hear through the history of those that failed, that they might succeed, the words of Jesus, "Be not afraid," "According to thy faith, be it unto thee."

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